Vol. VI. Numb. 6

# THE OBSERVATOR.

*Of the Deſign of a Clandeſtine Trade with* Scotland. *Of the* Gun-makers *Caſe. The* Rehearſer *converts the* Obſervator, *and the* Obſervator's Country-man *converts the* Rehearſer's Country-man. *A Dialogue betwixt the two* Country-men. *The* Obſervator *is Moderator in the Controverſy.*

From Wednesday, March 19. to Saturday, March 22. 170⅞.

*Country-m.* MAſter, there is a Letter by you, which gives an Account of a Deſign of the Clandeſtine Trader, in Prejudice to the Queen, and the fair Merchant.

*Obſ.* That has ever been, and will be: What is it?

*Country-m.* They intend to import what *French* Goods they can into *Scotland*, that are of the Growth and Manufacture of *France*, before the firſt Day of *May*, paying only *Scots* Duty, and afterwards bring them into *England*, without paying any farther Duty.

*Obſ.* 'Tis well the Parliament is ſitting, who can prevent ſuch a Deſign, ſo ruinous to her Majeſty's Revenue, and the fair Merchant, who with the honeſt Man fares worſt. I foreſaw this long ago, but was muzzl'd.

*Country-m.* Maſter, do you know what this Noiſe is about the *Gun-ſmiths*?

*Obſ.* 'Tis in Security of their Trade, againſt buying foreign Arms for the Army. For ſhould ſuch a Thing be practis'd, we ſhould loſe the Art of Gun-making in *England*, in which our People are the beſt ſkill'd of any in the World. I can aſſure thee, *Roger*, I know it by Experience, that one of our Muſkets in the *Minories*, is worth ten *Dutch*-made Pieces. Beſides, the Money rais'd in *England*, ought to circulate in *England*; we ought to have nothing bought Abroad, that we can buy at Home, which is of our Manufacture.

But I am afraid the *Gun-ſmiths* complain before they are hurt. I do believe the Ordinance mayn't buy ſo many Guns and Arms of them, as they might rationally expect; but perhaps they don't ſee the true Reaſons of it. They don't conſider, that we have had two great Victories; the *French* Troops, that were puſh'd into the *Danube*, did not carry their Arms along with them; that would ſpoil their Swimming; for there is Difference betwixt Cork and Iron; thoſe that ran away, left their Arms behind 'em, to facilitate their Flight; but certainly thoſe that were kill'd, let their Arms drop.

Now, the *Gun-ſmiths* have no more Reaſon to complain, that her Majeſty uſes the Arms her brave Armies have taken, than the Ship-Carpenters have Reaſon to complain of her Majeſty's fitting out a Prize-Ship for the Service.—— But, *Roger*, what News ha'ſt pick'd up at *London*?

*Country-m.* Maſter, we have very little News, more than the ſad Account of the Enemies having taken Abundance of our Ships, and our Coaſts being infeſted with Privateers. 'Tis pity Admiral *Dilks* is gone, that might have drubb'd 'em out of the Channel.

*Obſ.* Well, *Roger*, let's have ſomething; we muſt talk.

*Country-m.* Maſter, we will; I muſt humour you, now your Doctors have forbid you drinking *October*.

*Obſ.* The Enemies of our Country, would be glad if I could neither eat or drink.

*Country-m.* Maſter, I have enter'd upon the Converſion-Work.

*Obſ.* As how, *Roger*?

*Country-m.* I am about converting the *Rehearſer*'s *Country-man*.

*Obſ.* Not, I hope, as the *Rehearſer* converted the *Obſervator*. You know *Lefley* boaſted t'other Day of having made the *Obſervator* a Convert, and then he made his publick Declaration to the World, that it was lawful for any Body to murder him, and that he ought to be drubb'd three times a Day.

*Country-m.* Our High-Church-men do by their Converts, as Whores do by their Baſtards, firſt get 'em, and then murder 'em; or as Papiſts do by their new Converts, kill 'em whilſt they are in a good Humour.

*Obſ.* Right, *Roger*. Come, let's have an Account of thy Converſion-Work.

*Country-m.* Maſter, you are very ill, and can't talk much. Therefore, if you pleaſe, I will entertain you this Night with Diſcourſe; tho' my Diſcourſe is plain, it may do good.

*Obſ.* Plain Truths are beſt. Plain Language is beſt underſtood. We know a Man underſtands a Thing himſelf, when he can make another underſtand it.

*Country-m.* It ſo happen'd, that I was at a Coffee-houſe, to ſpeak with a Gentleman; this Houſe is frequented with Men of conſiderable Buſineſs, and is like *Noah*'s Ark, a Receptacle for all Sorts; here are High and Low Churchmen, true old *Engliſh*-men, and new Slaves, High-flyers, and Non-ſwearing *Jacobites*; but they are Toppers of all Sorts.

While I was there, comes one to me, open'd his Mouth, and ſaid, *How is it, honeſt* Roger, *for ſo I hope I may call thee ſtill, believing it is more from thy Maſter's perverting thee to be what thou ar't, than from any ill Principle that is in thee.*

I look'd ſtedfaſtly at him, and thank'd him for any good Opinion he had of me, but believ'd he did not underſtand my Principles, and that if he would give me an Opportunity, I would convince him, that his Cenſure concerning me, was groundleſs, but with all I begg'd his Name, for I did not know him.

H

He admir'd at that, he having gone ſo often with me to my Maſter, the *Obſervator*, and told me, that his Name was *Hodge*. *What*, Hodge, quo' I, *that is turn'd Apoſtate, to tell Lies for the* Rehearſal? *Why, thou ar't as much chang'd in thy Habit, as in thy Mind? How is it poſſible, that I ſhould know thee, when thine own cropp'd Hair, a white Hat, a Sheeps Ruſſet-Coat, a Pair of Buſkins, and high Shoon, with an Oaken Towel in thy Hand, is turn'd into a long Perriwig, a three corner'd Hat, and A-la-mode fine broad Cloath Suit, rowling Stockings, with a modiſh Sword by thy Side, and a Beau Cane in thy Hand, ty'd to a Ribbon? How could I know thee*, Hodge, *when thy Maſter's Friends at* St. Germains, *and their Friends here, have ſo diſguis'd thee? And truly they are in the Right on't, to keep Life in their dying Cauſe.*

And ſo, Maſter, we began, and went on; and as ſoon as I went to my Chamber at the Inn, I ſet down the Dialogue betwixt *Hodge* and my ſelf, which I will read to you, and is as follows:

*Roger*, Prethee, what Church ar't thou of, *Hodge?*

*Hodge*, Of the Church of *England*, *Roger*.

*R.* What Church of *England?* The Popiſh Church of *England?* For the Papiſts call'd themſelves the Church of *England* in King *James*'s Time. Or the Church of *England*, as eſtabliſh'd by Law?

*H.* The Church of *England* by Law eſtabliſh'd.

*R.* But be plain, and tell me by what Law is it? By the *Romiſh* Law of the *Pope*, and general Councils? Or is it by the preſent Laws of the Land, Laws made by the Acts of our Proteſtant Parliaments? Speak out, Man, and don't prevaricate.

*H.* Why, if you are not ſatisfy'd, I am of the Church of *England*, as eſtabliſh'd by Proteſtant Acts of Parliament.

*R.* Well ſaid, Man, but herein thou ha'ſt given up the Cauſe of a Church of Divine Appointment, ſince thou own'ſt, that thou ar't of a Church of Human Appointment.

*H.* But the Church of *England* has a better Foundation, than the Laws of the Land; ſhe has Chriſt for her Founder.

*R.* I tell thee, ſhe has, as Church of *England*, no other Foundation, than the Laws of the Land. As a Church of Chriſt, ſhe has the new Teſtament as a Rule to walk by, and ſo has all the Diſſenting Churches, as well as her. Now, *Hodge*, I will ſuppoſe, that an Act of Parliament was made, that ſhould repeal all the Laws that ever were made for, or any Manner of Way did relate to, the Eſtabliſhment of the preſent Church of *England*; which if done, would bring her to a Level with the Diſſenters, and by it be no more the Church of *England*, than any of them. She may be a Church of Chriſt in *England*, and ſo are the Diſſenters at this Day; they having, as I ſaid before, the ſame Rule to govern themſelves by, as ſhe has; and ſhe then would have no more Power to cenſure them for not adhering to her Senſe, than they to cenſure her for not adhering to their Senſe of that Rule. —— Prethee, *Hodge*, give me a plain honeſt Anſwer to what I have here ſaid, without that ſhamming, ſhifting, lying, and prevaricating, in which thy Maſter has ſo well inſtructed thee.

*H.* I have not loſt ſo much of my old Honeſty, as that I cannot be downright with an old Acquaintance; and therefore, to be plain with thee, I don't know what to ſay, for 'tis a new Thing, which my Maſter never ſtarted in order to inſtruct me what to ſay. But I'll tell him of it, and get an Anſwer.

But, *Roger*, one Thing I may venture to ſay, that ſhould there be ſuch an Act of Parliament, we ſhould be then all in Confuſion, for we ſhould be without Government, and that would be a very ſad State, when every one ſhould do what is right in his own Eyes.

*R.* Now, *Hodge*, thy Ignorance in the main Thing of Chriſtian Liberty, is manifeſt; this is thy Maſter's buſineſs, to keep his *Partizans* ignorant in thoſe Things that relate to their eternal Welfare. How can every Man do what is right in his own Eyes, when there is an eternal, an immutable Rule for every one to walk by? And how was the Church of Chriſt maintain'd and ſupported before there were any Human Laws relating to Religion?

How did the Chriſtian Religion ſubſiſt in the Apoſtles Time, and three hundred Years afterwards, when there were no Laws recognizing it; and what Laws there were concerning it, were againſt it? Three hundred Years after our Saviour, there was no Church of *Jeruſalem*, no Church of *Antioch*, no Church of *Alexandria*, nor of *Rome*; for, as before, it was the Church or Churches of Chriſt in *Jeruſalem*, in *Galatia*, in *Antioch*, &c. And happy, thrice happy had it been for Mankind, both as Men and Chriſtians, had it continu'd ſo to this Day.

And had *Conſtantine* been a wiſe Man after he turn'd Chriſtian, and acted only as a *Nurſing Father*, he had truly been a Bleſſing to the Chriſtian Religion; but he was influenc'd by the proud quarrelling Prieſts of thoſe Times, that would not allow each other to judge for themſelves: I ſay, he being put upon by theſe Prieſts, to be a Judge of Controverſies, and to eſtabliſh one Party with an impoſing Power over the reſt, he was the true and only Cauſe and Occaſion of all the Quarrels, Feuds, and Animoſities, that have produc'd ſo many Wars, Murthers, and Maſſacres, from that Reign even down to this; and all this abominable Wickedneſs has been committed by thy Maſter's Church and Faction.

*Obſ. Roger*, I hope you'll allow me to be Moderator in this Controverſy betwixt you and your Brother *Hodge*.

*Country-m.* Yes, Maſter, without Doubt.

*Obſ.* I ſay, thou ar't right in the Main, and ſpeakeſt plain and downright. But the State muſt always take Religion under its Cognizance, to reſtrain Impiety, to put the Laws of God in Execution, to protect the harmleſs Flock of Chriſt, &c. This is the Duty of the Civil Magiſtrate; as alſo to ſee that all Things in the Worſhip of God, be done in Decency and Order. And where ever there are Dignities Eccleſiaſtical, Church and Glebe Lands, Tythes, and other Emoluments, appropriated to the Uſe of the Clergy; there will be, as in *England*, a National Church, and of that Church the Queen muſt be Head, becauſe the *Rights* of the Clergy is derived only from the Laws of the Land, of which, ſhe has only the Executive Power.

I was ſick t'other Day, when I read the *Rehearſal*, to ſee that one that pretends to be a Champion for a Faction, cannot diſtinguiſh betwixt the Queen's Legiſlative, and Executive Power.

*Country-m.* But, Maſter, the *Rehearſer* denies, that the Queen can be Head of the Church, or that ſhe may wear a Mitre if ſhe pleaſes; and ſays, that the Queen will not thank you for giving her the Title of Biſhop.

*Obſ. Roger*, thou know'ſt I write neither for Thanks, or Reward; and I know, that *Leſley* knows no more of the Queen's Mind, than *Jack Tutchin*; and I do affirm, that the Queen may wear a Mitre if ſhe pleaſes.

And pray, at this preſent Time, who is Biſhop of *Wincheſter*, beſides the Queen? That See is vacant, and it can't be fill'd without her Majeſty's *Conge d' Eſlire*; and if ſhe, in her Royal Wiſdom, is pleas'd not to grant it, I don't know any Body can force her to it.

All wiſe and prudent Princes have check'd the Pride of the domineering Clergy, the common Diſturbers of the State; an Inſtance we have now in *Turkey*, where a turbulent High-Prieſt, the *Mahometan POPE*, as the ingenuous Author of the *Poſt-man* calls him, is depos'd, for countenancing a High-Church Tacking Faction, like that in *England*; and 'twill never be well for us, 'till they are cruſh'd here.

*Country-m.* Well, Maſter, I have got a great Deal of our Diſcourſe yet to relate; but our Time is ſpent, and we muſt wait another Opportunity.

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On Thurſday laſt was publiſh'd,

*** A Letter to Mr. *Grant*, concerning Barretry, Forgery, and the Danger and Malignity of partial Judges and Jury-men; publiſh'd to prevent falſe Reports, and partial and corrupt Verdicts, inſtead of an Aſſize-ſermon. By *Edmund Hickeringill*, Rector of *All-Saints*, in *Colcheſter*. Sold by *B. Bragge*, in *Pater-Noſter-Row*.

*** A Journal of the Siege of *San Matheo*, Capital of the Maſterſhip of the military Order of *Monteſa*, in the Kingdom of *Valencia*. Containing, an Account of the Defence of that Place, by the Governour Colonel *John Jones*, (preſent Governour of *Tortoſa*,) againſt the *Conde de las Torres*, Captain-General of the Duke of *Anjou*'s Forces. With a Relation of the former Seiges it has ſuſtain'd: As alſo a Deſcription of that Town. In which are ſeveral original Letters, from King *Charles* III. the Prince of *Lichtenſtein*, the *Conde de las Torres*, the Marquiſs of *Inſterfeldt*, Colonel *Mahoni*, and the Magiſtrates of *St. Matheo*, &c. to Colonel *Jones*; with his Anſwers. Written originally in *Spaniſh*, by order of the Magiſtracy of *San Matheo*, and now tranſlated into *Engliſh* from the Original. Sold by *B. Bragge*, in *Pater-Noſter-Row*.

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